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## Contrastive Analysis of National Features of Phraseological Units with Anthroponymic Components in French and Uzbek Languages

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**Annotation:** *In this study, phraseological units will not be commented on in a broad and narrow sense; they will include stable expressions with a figurative meaning, and idioms, proverbs and sayings, that is, proverbial phraseological units. It is proved that the national-cultural features of the dominant anthroponymic components that make up the phraseological units in the field of two, belonging to different families of languages, form negative and positive personalities in the phraseological picture of the world.*

**Keywords:** *phraseological units, national features, anthroponymic components, traditional names.*

### Introduction

In our work, firstly, the linguistic and cultural features of anthroponyms in the French and Uzbek languages are analyzed in comparison; secondly, the sources of the origin of phraseological units with anthroponymic and toponymic components in comparable languages are investigated; thirdly, the degree of connotativity of phraseological units with anthroponymic and toponymic components in the French and Uzbek languages is revealed, and the classification of these units in accordance with the linguistic and cultural characteristics of the French and Uzbek languages is presented.

**The methods** of comparative - in particular, speaking of a comparative method in stylistic studies, V.G. Gack singled out three directions for the implementation of this method: "... a) the study of the characterology of the language, that is, the identification of its specific properties, distinguishing it from languages mapped to it; b) the study of comparative stylistics in connection with the peculiarities of the psychology of a certain people; c) the study of comparative style as foundations for the theory of translation and improvement of language teaching" [1].

**Linguoculturological features of phraseology.** In world linguistics, a tendency to understand phraseology in a wide and narrow sense is known. Regardless of what language units the phraseological units are classified (aphorisms, proverbs or sayings, stable colloquial formulas, "winged phrases"), if they generally correspond to a single description of phraseological units, meet their requirements, that is, they are equal in structure to a phrase or sentence, figurative, convey a generalizing meaning, and their lexical elements express fully or partially figurative meaning, stable lexical-semantic units recorded in dictionaries should be referred to the field of phraseology [2].

In this study, phraseological units will not be commented on in a broad and narrow sense; they will include stable expressions with a figurative meaning, and idioms, proverbs and sayings, that is, proverbial phraseological units. In determining the national-cultural features of phraseological units, the study of their etymology and the study of their dynamic changes in the diachronic aspect are of particular importance. According to A.G. Nazaryan, in phraseology the opposition of synchrony and diachrony is not justified, because "the specificity of the phraseological unit is such that, even when studying this unit in the synchronous plan, we always have before it its genetic source - free or lexically stable (non phraseological) combination, from which it is impossible to completely disengage" [3]

A semasiological study of phraseological units requires an indispensable study of their origin, because without appropriate comments on their constituent components, it is difficult to identify their semantics and national-cultural characteristics.

A.V. Nazaryan, A.V. Kunin, Yu.P. Solodub, R.Shirinova [7] believe that the basis for highlighting the universal features of phraseology is the proximity of the semantic imagery of phraseological units of different languages. For example, French phraseology *Qui langue a, à Rome va* has an equivalent in Uzbek "so'ragan Makkani topadi" and used in the sense "of he who seeks, he will find the Mecca"; "aller à Crevant" (lit.: go to Crevant) used to die, from the verb *crever*, die formed the false toponym Crevant; "allez chez Malva" (lit.: Malvaga jo'namoq, go to Malva) expresses the meaning of dying, formed from *ça va mal* using a pun, has an equivalent in the Uzbek language Mag'ribga ketmoq (go to Maghreb). The second group of universal phraseological units includes international phraseological units with the same structure. For example, in French phraseology "Menez un âne à la Mecque vous n'en ramèneriez jamais qu'un âne" (lit.: even if you take the donkey to Mecca, it still will not be cleared, the fool will remain a fool) has its equivalent in the Uzbek language Eshakni Makkaga olib borganig bilan halol bo'lmaydi, axmoq axmoqlikicha qoladi. Most phraseological units in their internal form reflect socio-cultural identity, especially the living conditions of the people, their historical development. As a part of similar phraseological units, the cultural component is represented by the realities and concepts inherent in the mentality of the people to which this phraseological unit belongs. Also the stereotype and poetics of the endemic of the narrative, the story and the novel of youth as well as the narrative processes peculiar to this literature that induce specific behavioral patterns, gestures and poetics that depend in part on the skills of the young reader and more detailed analysis of linguistics and translational linguistics in the process of literary translation, usage of some other specific linguistic research methods, including the use of content analysis and analysis of situations, in which comparable two different units have different values and meanings of the works of the Uzbek and French poets and writers were examined in some works of Rakhimova G.A.

In French, the personal names Jean, Jacques are customary to use as a symbolic designation of ordinary people, for example: faire le Jacques – o'zini ahmoqlikka solmoq, qo'ydek uyvosh bo'lmoq (pretend to be a simpleton; be quiet like a sheep). In the Uzbek language, the name *Vali* figuratively means simple-minded, flexible, but strong, and *Ali* - cunning people, for example Ayibni Ali qiladi, kaltakni Vali eydi (Ali is guilty, but Vali is beaten).

### **National features of phraseological units with anthroponymic components in French and Uzbek.**

According to the statement of the medieval philosopher Buridan, *if you put a tub of water in front of a donkey and put a bunch of oats, he would rather starve than make a choice*. Among French phraseological units with anthroponymic components, a significant place is occupied by phraseological units associated with the names of real historical figures. For example, on the basis of a legend associated with the name of *Queen Isabelle*, who ruled in Castile in the Middle Ages, the FE *couleur Isabelle* (isabelle) arose – *och sariq rang* (light brown color), this color is more suitable for the horse's suit - *a light bay horse*. 3) phraseological units with anthroponymic components associated with the names of

heroes of literary works. For example, the name *Marquis de Carabas* (Marquis de Carabas) has acquired a symbolic meaning and denotes the owner of an extensive property; you cannot go round on a horse. *Carabas* - the hero of Charles Perrault's fairy tale "*Puss in Boots*", the owner of countless wealth. Fin comme Gribouille qui se met dans l'eau de peur de la pluie (he's a simpleton, he's got everything upside down, an idiot, a fool, a talker, a stupid person "). The name Gribuy, which has become a symbol of simple-minded people in fairy tales, is formed by playing on words from the verb gribouiller (scum, scribble). The second group of borrowed phraseological units with anthroponymic components is divided in turn into religious and related to ancient mythology. Religious borrowings in the French language were divided into three types: 1) phraseological units associated with the name of Adam. Ne connaître qn ni d'Adam ni d'Eve (dec) (lit.: To know neither Adam nor Eve) - completely do not know anyone, do not see in your eyes; chute d'Adam - the fall of Adam. Such phraseological units are international in nature; 2) phraseological units associated with the name of Jesus Christ occupy an important place among borrowed phraseological units. For example, servant du Christ (de Jésus Christe) (lit.: serving Christ) - a nun; adorer comme un Jésus (lit.: deify as Jesus) - venerate as a deity. 3) phraseological units associated with the names of ministers of the church and other biblical characters. For example, suer comme une Madeleine (lit.: Sweat like Magdalene) - sweat (like a penitent Magdalene shed tears).

In biblical parables, the name Magdalene acquired a symbolic meaning - a repentant sinner. Coiffer saint Catherine (Sainte-Catherine) - (lit.: combing the hair of St. Catherine) to remain an old maid.

The etymological analysis of phraseological units with anthroponymic components related to ancient mythology is associated with the names of the characters, for example, fil d'Ariane (fil d'Aria (d) ne) - (lit.: Ariadne's thread) guiding thread. Ariadne, the daughter of the Cretan king Minos, gives Theseus, who killed the Minotaur, a ball of thread so he can get out of the maze.

**Results .** This expression means to provide an opportunity to help get out of a difficult situation.

#### **Quantitative analysis of French phraseological units with anthroponymic components depending on the source of their origin**

п/н				
1	“Own” layer of anthroponyms in the composition of phraseological units	Total:	110	57%
		a) phraseological units associated with traditional names	22	11%
		б) phraseological units associated with national folklore, folk history and real historical figures	54	28%
		в) phraseological units associated with the names of heroes of works of art	34	18%
2	“Alien” layer of anthroponyms in the composition of phraseological units	Total:	82	43%
		Biblical borrowings in French	45	23%
		Phraseological units associated with ancient mythology	37	20%
	Total number of French phraseological units with anthroponymic components:		192	100 %

In the second section, when analyzing phraseological units with anthroponymic components in the Uzbek language, phraseological dictionaries by Kh. Berdiyev, Sh. Rakhmatullaev, Sh. Shomaksudova were used [6]. For example, Oti bor – *Alpomish* (the one who has the horse, the one is *Alpomish*) in the meaning: the one who has the horse has tremendous power, like *Alpomish*; *Laylini ko'rish uchun*

*Majnunlik ko'zi kerak* (To make out Leili, one needs Majnun's eyes); c) phraseological units associated with historical figures, for example: *Bo'ji keldi, Bo'ji keldi, Tchingiz bilan Jo'ji keldi* (A scary came, a scary came, along with Genghis Gulgi came). This PF arose as a result of the capture of Central Asia by the Mongols led by Genghis Khan.

The second group consists of Uzbek language phraseological units with anthroponymic components associated with religious concepts. These phraseological units were divided into three groups: a) phraseological units containing the name of Allah, for example, *Yaxshilik qil daryoga ot, baliq bilar, baliq bilmasa Xoliq bilar* (Do a good deed - throw it into the river, the fish will know. If the fish does not know - Kholik (Allah) will know); *Davogaring podshoh bo'lsa, arzingni Olloh eshitsin* (If the aspirant is padish, let Allah listen to your complaint); b) phraseological units associated with the names of the prophets, for example, *Sulaymon o'ldi, devlar qutildi* (Suleiman died - divas are freed). It is used in a situation when a person who kept order all the time suddenly leaves his place, and for those who were under his command, an opportunity appears to do what he pleases; c) phraseological units associated with characters from stories included in the text of the Koran. This group is associated with the names of Avliye (saint), Shaiton (devil), Azroil (Azrael) and religious concepts. For example, *Avliyoga tosh tegdimi?* (someone threw a stone at a saint?) Is used in relation to spoiled people; (One of the guises of Azrael is a wolf) Azrael - an angel who takes souls at the time of death, is compared with a wild wolf.

**Results and discussion.** The meaning of the anthroponyms that formed phraseological units can be understood only through etymological analysis. In French: *vache à Colas* (col. Cow of Cola) - Protestant, conveys the meaning of being in a shy position. The etymology of this phraseological unit: A cow of a Catholic who worked in viticulture, Cola Panier wandered into a Protestant church, and local Protestants slaughtered her and divided the meat among themselves. As a result, the court forced the Protestants to give Catholics a fee for a cow. In the Uzbek language, in the phraseology *Kizil, Khizrni Aynatur* (Red will knock Khizr out of the way) the word *Kizil* conveys the meaning gold, gold coin; the phraseology of *Jonini Jabborga berib ishlamoq* (selfless work) is formed in the phonetic style based on alliteration - the consonance of consonants, conveys the meaning - to work at full strength.

The comparative analysis of national and cultural features of dominant anthroponyms in the phraseological units of the French and Uzbek languages is devoted to the study of the formation of the human ideal associated with national character.

The formation of the ideal of a person depicted in the phraseological unit with anthroponymic components in the French and Uzbek languages was investigated with their division into three main groups: 1) attitude to religion; 2) social relations; 3) attitude to society.

A comparative analysis of universal and specifically national features of phraseological units with anthroponymic components in the French and Uzbek languages revealed positive and negative features of the image of a person in the phraseological picture of the world.

The formation of the image of a person in the phraseological unit with anthroponymic components in the French language was manifested through religious concepts, the naming of money by the names of people; the relationship of the FE with the names of kings and ministers; expression of attitude to the use of wine as a result of the spread of winemaking. The image of a person embodied in phraseological units with anthroponymic components in the Uzbek language reflected religious concepts, a penchant for community, negative traits of rivalry and boasting, positive signs of empathy, family, and kinship.

**Conclusion.** As a result of studying the national-cultural features of phraseological units with onomastic components in the French and Uzbek languages, the following conclusions were drawn:



1. Phraseologisms with onomastic components in the French and Uzbek languages have lexical and grammatical stability, semantic integrity, a complex idiomatic structure and semantic originality, an anthroponym or toponym in the phraseological unit becomes a common noun.
2. The linguistic memory of the people preserves the cultural code of phraseological units and their intertextual connection, which is important for transmitting from generation to generation the cultural information embedded in the onomastic components that make up the phraseological unit.
3. The study of anthroponymy was carried out with their division into two groups depending on the process of phraseologization:

traditional names, names of folk legends, customs, names of historical figures, literary characters, as well as characters arising from the stories contained in myths, the Bible and the Qur'an form a figurative meaning;

The anthroponymic component undergoes a change before it forms a phraseological unit, and bears a symbolic meaning in the composition of the phraseological unit.

4. According to the quantitative analysis, of the 192 phraseological units of the lexical level of the French language, 110 are phraseological units with anthroponymic components associated with the names of historical heroes and characters in fiction; they determined to 57%. Due to the great influence of antiquity on the development of European languages, from the 192 French phraseological units we studied 82 turned out to be phraseological units with anthroponymic components borrowed from ancient literature and Christian religious sources, they accounted for 43%.

Peoples with different cultures have a lifestyle, level of intellectual development; mentality and historical development are closely related to national and cultural features. Despite the universal nature of mankind's thinking, the development of phraseological units with onomastic components occurs in a peculiar way, using the unique means of the existing national cultural environment.

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